

PLAINSMEN GO TO THE HILLS

KIBBUTZ AND MOSHAV MEN AND WOMEN BACKBONE OF CORRIDOR SETTLEMENTS

By GERRA L. COHEN

JUST a year ago, Mishka J. went out of his home at Ginezer, collected his wife and two children from the baby house, and hid shalom to the lush, prosperous valley where he was born. Mishka, his wife, did not welcome the prospect of keeping house in one room in Eshkol. They were beaten by wind, struggle with the grey limestone knoll. Most of the original Yeminit settlers had left, and those who remained still earned a bare living from the Jewish Agency hire, instead of farming their own plots.

Eshkol did not typify all the Jerusalem Corridor villages: a series of mishaps contrived to bedevil its development. But neighboring ones were hardly in better shape. For this reason, Mishka Hamoshavim detailed Mishka and a troop of mustached stalwarts from the comfortable old settlements, collective and co-operative, to lend their experience to the new uncomfortable ones.

In the Corridor villages, Mishka Hamoshavim operates a team which includes two agricultural instructors, a social worker and a lord-high-everything else to act as secretary, policeman, mufti and marriage guidance bureau. In Eshkol, he was Mishka, who also turned plumber on occasion.

Good Communication

We found him mending a tap for a matron fingering her chair of amber and heavy Austrian coins—priced bridal ornament. While he repaired, she lamented in a sallow accent almost impossible to comprehend. Mishka, calm in his rapid-fire native tongue, how they understood each other we don't know. "She has to share her husband with a younger wife," he explained later. "So they often fight." Anything may provoke a feud in the village: alleged protection for a council member, or a council member's fury at not getting priority in ploughing with his mule.

"Our big triumph was to divide the land, after endless argument," Eshkol has land-famine: a tribulation common to all hill villages. The dwellings mostly back onto a rock shelf or flinty ground, but everyone wanted his six dunams of irrigated garden to lie "near the window so I can catch people stealing the pipes" (a favourite hobby here). Eshkol was allocated pebbly fields along the highway where thieving is hard to prevent—either by man or beast. Gossamer nibble every leaf they can find, without reprisal for law forbids hunting them. Still, a fine carpet of green remained.

We admired the luxuriant vines curling over the near-white earth. A hope for next year's vintage. "Don't let so late harvest," the village instructor, "all those vines must be pulled out. The earth has too much lime for this type of vine, and they began to die. The authorities made a little mistake when they laid out the vineyard four years ago."

This dealt a bitter blow to Eshkol. It meant indefinitely postponing its independence. "I'm afraid that they will lose the urge to become independent," said the other farm teacher, a lanky boy



Little Cochin Girl who came with her family two years ago to Tzotz, in the Jerusalem Corridor, shyly holds grapes from the first vines. Photo by Hirschman

from Kfar Yehoshua, "because they have got used to a regular wage: IL6,000 a day from the Agency, planting and now re-planting their vines. Extra income derived from their vegetable gardens, which the instructor coaxed them into digging. Mishka shared with the fruit trees which had been neglected ever since the Arabs fled, because no one would agree on the ownership."

Rachel changed her shorts to a skirt and taught the matrons cooking in a room fitted as a model. Now she has a sewing machine where the ladies may stitch the cotton trousers not to be bought in any shop. "It's not easy to keep a house neat here, when the walls crack and plaster falls," the contractor hired Arab masons to build with local

ploughshares long ago broken in an attempt to subdue the terrain had littered the village when Bnei Hamoshavim took over. "Nobody knew how to do it," he said. "We went rusty." Nobody had been responsible for receiving and maintaining equipment from the Agency. "Whoever wanted a book, and thousands of pounds went down the drain," said Mishka. "At least we have regulated all that before."

Do the villagers appreciate this? The roughy tell the team: "We could use your salary for extra pay." They violently object to paying IL4 a month for electricity and water. "We don't want to be out rates," at heart, however, they realize the volunteers' value. "If Mishka argues in a bookcase filled with the volumes of the Talmud and on the other, a lifetime portrait in oils of Atatürk, the founder of the Republic, I listen to him. If I bang on the table, they throw me out," commented Salem, with a mixture of annoyance and

pride in this cocky fellow young enough to be his son. Sooner or later, Bnei Hamoshavim will return to their flourishing farms, and Eshkol will be forced to fend for itself. The village has its "strong man" of course, who has for years ruled the council by virtue of his superior will and ambition. But they demand a disinterested outsider to arbitrate among the clans (there are three synagogues) and to deter the faithless from packing up their bundles.

When Mr. Ben-Gurion called on the second generation at Kfar Vitkin, and Nahalal to guide the newcomers, he envisaged volunteers moving permanently into the immigrant villages. Very few have done so. The Guber couple from Be'er Tuvia is an exceptional case. The others, even the Guber couple, are on leave from their jobs. Mishka's parents went to Otzem in Lachish for two years, but he himself "can't possibly be spared any longer." The kibbutz demands them all back. Bnei Hamoshavim, the free-lance, unattached farm boys, in their duty to the kibbutz, are "unrealistic even to think of us living with Kurds and Moroccans. We are too different. We should feel like foreigners."

Straightening Out

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This is the third of four articles on the JNF's hill country plan. The first two appeared on September 13 and 14.

Letter from Paris

A NAPOLEONIC FLASHBACK

By Maurice Carr

IT happened 150 years ago, in the summer of 1806. At the behest of Napoleon, Emperor of the French, King of Italy, an Assembly of Jewish Notables—representing 77,000 co-religionists in France, the Rhineland and Italy—were gathered in a dilapidated Parisian chapel to deliberate on they knew not what.

Napoleon himself was not too clear in his own mind what the Assembly was supposed to do. He had concocted it because the spirit had moved him, as it often did, to make a wholly unexpected spectacular move. The Jews constituted one of those great human problems which had baffled his past generations and which he, alone, might resolve in a flash of genius and, if need be, by main force. Had he not taken it upon himself to bring peace at last to all nations on earth by enforcing his world-wide hegemony? How much simpler it ought to be, for him, to dispose of so relatively small, if bothersome, a matter as that of the Jews!

The Corsican "little corporal" had but the haziest notion of what the Jewish problem stood for. Personally, he shared the view prevalent among the self-righteous Catholics of his own class that the Jews were accursed. As a general and a

statesman, however, he could at any moment rise above his prejudices. Thus, when it suited his best during the Egyptian campaign, he proclaimed himself in favour of the restoration of a Jewish State in Palestine—an idea suggested to him, it is believed, by so-called "Christian Jews" who had access to his entourage. At other times he planned to impose upon the Jews a swift process of assimilation, so that they would become indistinguishable from their neighbours. One way or another, it lay in his nature to envisage radical solutions.

Napoleon came to tackle the Jewish question in a roundabout way. He had left it severely alone when he drew up the concordat of 1801 determining the relations between Church and State.

It was an ungainly crisis that drew Napoleon's attention to the Jews, four years later. There were rumblings of revolt among the landless peasants in Alsace, where the majority of French Jews were concentrated. But they were not enough to sway the Ministers of the Interior and of Justice laid reports before Napoleon which blamed Jewish usurers for all the trouble and recommended harsh anti-Jewish measures: cancellation of all debts owed to the Jews, repatriation of the immigrants, Jews, especially from Poland.

These proposals, well designed to appease the turbulent peasants, received Napoleon's approval. But they were met with courageous opposition in the Council of State, which ruled that discrimination against the Jews would violate the Declaration of the Rights of Man and the Constitution. The Emperor fumed and cursed and called the Jews "the vilest of all nations." But on second thought he declared himself against any arbitrary steps "which posterity might condemn."

HEARD ABROAD
It is essential for a Duke to work these days.
The Duke of Liana, Director General of the Spanish State Tourist Department.
I had a good deal of esteem for the Duke of Liana.
Sir Raymond Priestley, President of the British Association for the Advancement of Science.
The only correct description of the Duke of Liana is "wet."
—Professor Y. Zetterman, at the British Association meeting.

Khrushchev's Boarding Schools

By EDWARD CRANKSHAW

LONDON (OPNS)—

A SELECTED group of Soviet children found themselves starting an entirely new life on September 1. The first of the 70,000 youngsters, Khrushchev's guinea pigs, have been chosen to attend the first State boarding schools—285 in all. For the moment they are housed in old buildings adapted for the occasion and staffed by teachers fresh from a special training course

where they were sent to learn their new responsibilities.

Life in the new schools will be a little bleak. There will be few amenities—classrooms, for example, will be transformed into dining halls, partitioned to make dormitories, not much in the way of sanitation, nothing in the way of equipment.

But all that is to change. These children have voluntarily chosen their new way of life—or, rather, had it chosen for them by their parents—form the advance guard of a new educational revolution. During past months, a crash building programme has been launched in the Russian Federation. More than 1,000 school buildings to accommodate 360,000 children, are supposed to be completed this year. And although it is quite far from the sharp proponent of "Pravda" and allied newspapers that this programme will not be fulfilled, the new movement is clearly being pushed forward.

One of the teachers told me that the school has an enrolment of about 3,000, which is however only one-fifth of the number of Jewish children of school age. The others receive no formal Jewish education. Even in the Jewish school, the law limits Jewish subjects to four hours per week. Specifically religious instruction is further limited to two hours per week and then granted only to those members of the fourth and fifth grades whose parents specifically request it. The restrictions are not directed against the Jews as such but affect all religious denominations. They are part of the Government's secularist principles, which are enshrined in the Constitution and have their origin in the abolition of the Caliphate in 1924.

The teachers and rabbis I met all spoke of the shortage of trained and qualified personnel. They looked with hope to Israel as a source of "first aid" to them. When I mentioned that I was going to Israel I was greeted with interest and a barrage of questions. The answers to my query as to why they were not going to Israel themselves generally boiled down to the fact that they were well off and economically too settled to want to move, or else too poor to pay the passage and the cost of establishing themselves in Israel.

To end on an optimistic note, I was pleased and surprised to find that the cultural exchange between the Jews of Turkey and Israel is not entirely one-way. When I was the guest of Hahashav Avraham, President of the Jewish community in Ankara, he showed me a march, based on words and music he had composed for the State of Israel. He proudly added that every year on Independence Day, his march "El Poel Yeshuv" is broadcast over Kol Yisrael.

Will Spread
Even now, the only thing that is clear is that the boarding school system, co-educational (the Russians some time ago reversed their policy on this point), is an unsuccessful attempt to segregate the sexes) is going to be far more widespread and extensive than Khrushchev's original remarks suggested. And if the initial schools are a success, we may expect to find the system gradually superseding day schools everywhere.

If this is so, then, clearly, Khrushchev's ideas were not mutually exclusive. There will be schools to bring on new generations of leaders, carrying over the torch, and more obviously able children; and there will be less distinguished schools for the children of the masses. The day may well come when every Soviet child from seven to 17 years old will be entirely in the hands of the teachers and constantly under the eye of the State.

For the new schools are to be permanent homes. During the summer holidays, children may be visited by parents; but they will go home only in the summer. Children from seven to 13 may go home for the whole

of the summer holidays, but children from 12 to 17 may have only a month at home, spending the rest of their time doing special training courses, either in industrial workshops or on farms.

One aim, thus, is clearly to intensify the new technological trend in education by bringing up children to develop particular specialised skills for particular careers. But another aim, to judge by recent writings in the Soviet educational Press, is to develop character, conformity with the ruling conventions, and leadership in an elite corps of children—very much along British public school lines.

A recent issue of "Teacher's Gazette" contained a positive eulogy of the character-building mission of the British public school (although, of course, the motives behind it were all depicted as being for the good of the child). The Kremlin has seriously in mind the project of turning Soviet children into future rulers and administrators via the school system.

Training which produced the British Empire builders—cold baths, highly organized games and the perfect system, to teach them hardiness, the team spirit and self-reliance and a sense of responsibility. Anything less is impossible to imagine. The prospect of a Communist Party Secretary 15 years hence with a quasi-Etonian training is one to be contemplated with fascination, wonder and a little awe.

It was not until June that the Party got round publicly to the boarding school programme; and this did not leave much time for the 285 schools which it was suddenly decided, must be ready for the opening of the new school year on September 1.

Khrushchev's original remarks (he referred particularly to the British public school model and to the aristocratic academies of the Czarist Russia) left a good deal to be guessed at. In one breath he seemed to be talking about the boarding school as a forcing ground of Soviet leadership; in the next as a solution to the problems of working mothers and orphan children. It seems likely that when he was speaking, he himself was really thinking of the boarding school as a means of social control.

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For the new schools are to be permanent homes. During the summer holidays, children may be visited by parents; but they will go home only in the summer. Children from seven to 13 may go home for the whole

State. For, as his spokesman in Parliament explained, the Jews constitute not a race, but a people who remain apart even though they are to be found among all the nations. The Government has therefore seen fit to support the eternal character of this people who have come down to us through the centuries and who, far as their prehistoric and religious practices are concerned, regard it as one of their greatest privileges to have an other legislator than God Himself.

It was an ungainly crisis that drew Napoleon's attention to the Jews, four years later. There were rumblings of revolt among the landless peasants in Alsace, where the majority of French Jews were concentrated. But they were not enough to sway the Ministers of the Interior and of Justice laid reports before Napoleon which blamed Jewish usurers for all the trouble and recommended harsh anti-Jewish measures: cancellation of all debts owed to the Jews, repatriation of the immigrants, Jews, especially from Poland.

These proposals, well designed to appease the turbulent peasants, received Napoleon's approval. But they were met with courageous opposition in the Council of State, which ruled that discrimination against the Jews would violate the Declaration of the Rights of Man and the Constitution. The Emperor fumed and cursed and called the Jews "the vilest of all nations." But on second thought he declared himself against any arbitrary steps "which posterity might condemn."

Express Admiration

The dialectical dilemma with which the Jews were then confronted held no terror at all for the hardy survivors of millennial massacres, tortures, impositions, expulsions, and other persecutions which the powerful many are wont to inflict on the feeble few. The Jewish Notables proceeded to express gratitude, love, respect, and admiration for the sacred person of His Imperial and Royal Majesty, and then demonstrated in irrefutable fashion that the truer the Jew, the truer the Frenchman.

Napoleon was impressed with the Jews' sagacity. Their answers contained an allusion to the Grand Sanhedrin which caught his eye and his fancy. Mighty impresario that he was—the world was his stage, its inhabitants his actors—he decided to add an epilogue as it were, to the Bible: he ordered a revival of the ancient Grand Sanhedrin. It met in Paris the next winter, and complying with its terms of reference, converted the Jewish Assembly's answers into doctrinal decisions that were binding on the "universality of Jews." Everywhere Napoleon was blessed—or damned—as Napoleon, the regenerator of the Jews.

Soon after, in 1808, he performed another coup d'état, promulgating the infamous decree which virtually deprived the Jews of their citizenship rights. Whether for good or evil, nothing as Napoleon had had an enduring effect on the Jews. The Napoleonic episode in the unending Jewish drama proved to be as trivial as it was picturesque.

Napoleon, the judge, never deigned to appear before the Jews. He ran the proceedings in absentia. The Assembly was given a series of 12 questions to answer: Is polygamy permissible among Jews? Is divorce allowed? May Jews marry Christians? Do Jews look upon Frenchmen as brethren or as outsiders? What sort of relations should Jews maintain with their laws to maintain with

Turkey's 50,000 Jews Semi-Assimilated

By GEORGE GRUEN

WHEN after the first World War Mustafa Kemal abolished the Caliphate, outlawed the veil and forbade the veiling of women, Turkey dramatically cut three religious ties with its Ottoman past. As to the future, the new constitution declared to the world that Turkey intended to be a modern, secular republic.

This summer, when I had the opportunity of spending some months in Turkey, I decided to look closely at the nature and position of the Jewish community in the country, to see to what extent it had been affected by the Turkish reforms of the last thirty years, and to what extent it still reflected 500 years of Ottoman rule under a system which granted religious minorities a semi-autonomous but inferior status.

To begin with some rough statistics: There are presently approximately 50,000 Jews living in Turkey—one-fifth of one per cent of the population of about 40,000 of them in Istanbul. There are small

or centres in Izmir (Smyrna) and Ankara, and a few families scattered among the commercial towns on the Mediterranean coast.

This is considerably less than a decade ago, for nearly 50,000 Turkish Jews have migrated to Israel since the establishment of the State. Although the main wave subsided by 1951, there is still a steady trickle of about 500 migrants a month. One might mention that this is in part balanced by the increasing number of Israelis who have been travelling to Turkey to develop commercial and industrial enterprises.

Politically, the Turkish Constitution proclaims the equality of all Turkish citizens, grants them religious freedom and forbids any discrimination on the basis of religion. However, until 1919 the government controlled Jewish and other minority schools by means of a Turkish superintendent, appointed by the Department of Public Instruction, and paid by the schools concerned. In that year the Turkish Parliament passed a bill giving religious minorities control of their own religious, cultural and charitable institutions. But after the following year's elections, which brought the opposition party into power, many of the previous laws fell into disuse.

Mostly Traders

In the economic field, since the Jews are primarily storekeepers, merchants and traders (as far as I have been able to ascertain, there are no Jews whatsoever among the country's armed forces, high officials, or even policemen and night watchmen) they are most immediately and drastically affected by changes in the economy. Thus the Jewish merchants were hit hard by the strict new economic law for the "Protection of the Nation" which was passed last June 14 and which, in an attempt to end skyrocketing inflation and a rampant black market, limited the previously unrestricted mark-up allowed to merchants to 25 per cent and later, in some cases, to 10 per cent. Yet it must be pointed out that this law applied to all merchants in the country, and that while many Jewish businessmen I spoke to were unhappy about the law, almost none of them felt that it was primarily directed at or intended to hurt their community.

All Zionist activities are strictly forbidden in Turkey. But this, again, is not the result of any act specifically intended against the Jews. It stems from the Law of Association which—aimed primarily against Communism—forbids any Turkish citizen from being a member of a foreign organization. I know personally of the case of a professor in Istanbul University, a Moslem Turk who had to decline membership in an American association of political scientists because of this law.

The internal organization of the Jewish community is under the supervision of the Hahambashilik, or Chief Rabbinate, which is connected with the Turkish government. The present Chief Rabbi, Rav Raphael D. Saban, is a small but dignified man in his seventies, whose youthful eyes shine out of a kindly and wise face otherwise covered by a snowy white beard. His study, in the old four-story Chief Rabbinate building located in a back street in

one of the older sections of town (one sees a reminder of the Ottoman past in the fact that all the older synagogues are located on back streets and have very plain facades so as to be inconspicuous as possible), has on one wall a bookcase filled with the volumes of the Talmud and on the other, a lifetime portrait in oils of Atatürk, the founder of the Republic. Although the religious life of the Jewish community is directed by the orthodox Sephardic Chief Rabbinate, and there is no organized movement in the country, this does not mean that the Jews are all observant. There seem to be no confirmed atheists among them, but it is by no means unusual to find Jews who put on Tefillin and eat kosher food, or others who keep the Sabbath morning and then rush off to work. The fact that the Sabbath morning services in both Istanbul and Ankara will before 9 a.m. speaks for itself.

Not Kosher

In Ankara, the rabbi of the only synagogue told me that in this community of about 1,000 he knew of less than a dozen families who kept kosher homes. He showed me a picture of the large synagogue in Izmir, his birthplace, where he had his pulpit until three years ago. He recalled that the Yeshiva and the large community that were formerly there. He left Izmir after half of his Jews had emigrated to Israel.

Despite these signs of weakness in the Jewish community, there is evidence that assimilation is far from complete. Most of the Jews, even those in the upper classes, speak Ladino or even French rather than Turkish among themselves. As for intermarriage, it is estimated at between three and four per thousand.

To turn to a more positive side of Jewish life in the country, I was surprised to find, on Friday night when I walked into a synagogue crowded with 300 boys and girls conducting their own service, the State of Israel. He proudly added that every year on Independence Day, his march "El Poel Yeshuv" is broadcast over Kol Yisrael.

Afterwards I was told that

Nagib Retains Popularity

By EDWARD M. WAKIN

CAIRO (NANA)—When there is talk of overturning Nasser, the name of Nagib often enters the conversation. No one dares guess that Nagib, well-guarded in a house outside Cairo, can organize a counter-revolution, but he is still the man that can muster popular enthusiasm overnight.

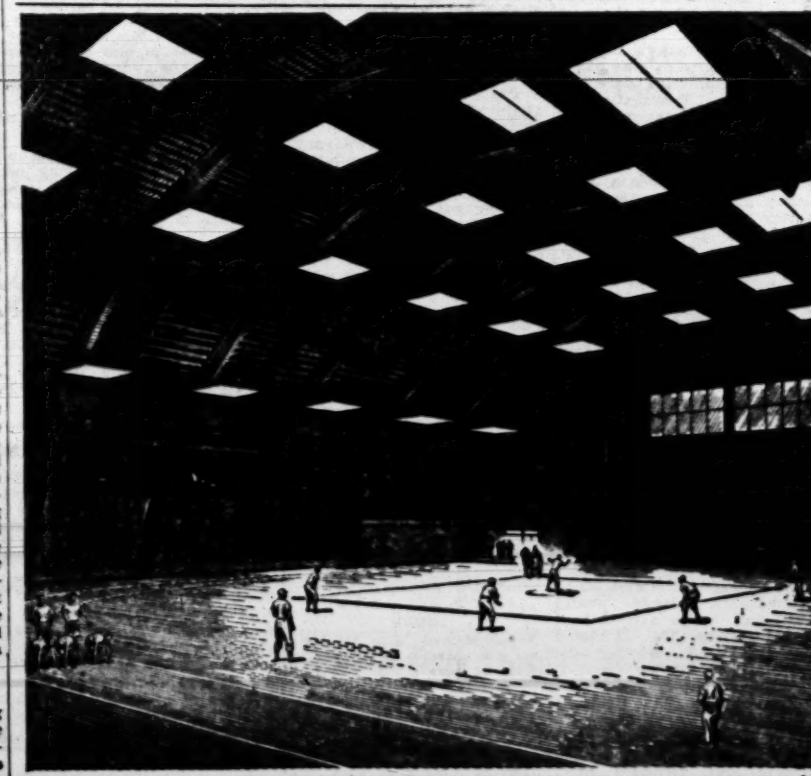
Egyptians when they feel free to talk freely about the intense emotional support for Nagib—the weeping women, the exultant mob, the poet beggars who threw themselves in front of his car to make him stop.

Nagib represented the heart of the revolution; Nasser the brain. Nagib, the popular imagination, he was referred to as "old."

When Nagib was driving through the crowd in Cairo, they were worshipping him. They waved their hands to stop Nagib before they could get to him. Then he got out and walked directly to a ragged old woman and kissed her hand.

"That was authentic Nagib and it overrode the Egyptians," observers here point out that the essential weakness in Nasser's power over the country is his inability to put over his personality. He must gain popularity by his deeds, explosive outbursts like his opposition to the Baghdad Pact.

Now, Nagib has a monthly subsidy of IL3,000 and the use of three cars, very restricted movements, and a rumour has it—"plenty of whiskey." No one can see him, but he is there and no one can predict when a terrorist can be in Egypt.



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Sep. 16	1600	EL AL	Istanbul
1115	1115	OTPAUS AIR	Nicosia
1200	1200	EL AL	Athens, Brussels, London, New York
1315	1315	T.W.A.	Athens, Rome, Zurich, Paris, New York
MON. 0800	0800	EL AL	Rome
Sep. 17	1100	EL AL	Vienne, Amsterdam, London
1200	1200	EL AL	Nicosia
0715	0715	S.A.S.	Istanbul, Vienna, Düsseldorf
TUE. 0915	0915	S.A.S.	Copenhagen, Stockholm
Sep. 18	0800	SWISSAIR	Athens, Geneva, Zurich
1000	1000	T.A.E.	Nicosia
1100	1100	AIR FRANCE	Moscow, Paris
1230	1230	K.L.M.	Moscow, Amsterdam
1400	1400	EL AL	Fort Loei, Brussels, Johannesburg
WED. 1000	1000	SAHARA	Athens, Frankfurt, Brussels
Sep. 19	1100	L.A.I.	Rome
1115	1115	OTPAUS AIR	Nicosia
1315	1315	T.W.A.	Athens, Geneva, Paris, London, New York
1400	1400	EL AL	Athens, Paris, London, New York
1600	1600	EL AL	Nicosia
THURS. 0815	0815	AIR FRANCE	Tokyo
Sep. 20	1200	EL AL	Rome, Athens
1245	1245	K.L.M.	Rome, Amsterdam
1330	1330	EL AL	Rome
1400	1400	AIR FRANCE	Athens, Paris

FROM HAIFA AIRPORT

SUN. 1115	1115	OTPAUS AIR	Nicosia, Athens, Istanbul
Sep. 21	1115	T.W.A.	Athens, Rome, Milan, Paris, New York
1600	1600	EL AL	Rome, Paris, London, New York
1600	1600	EL AL	Istanbul

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